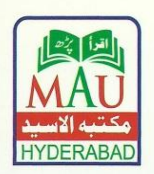


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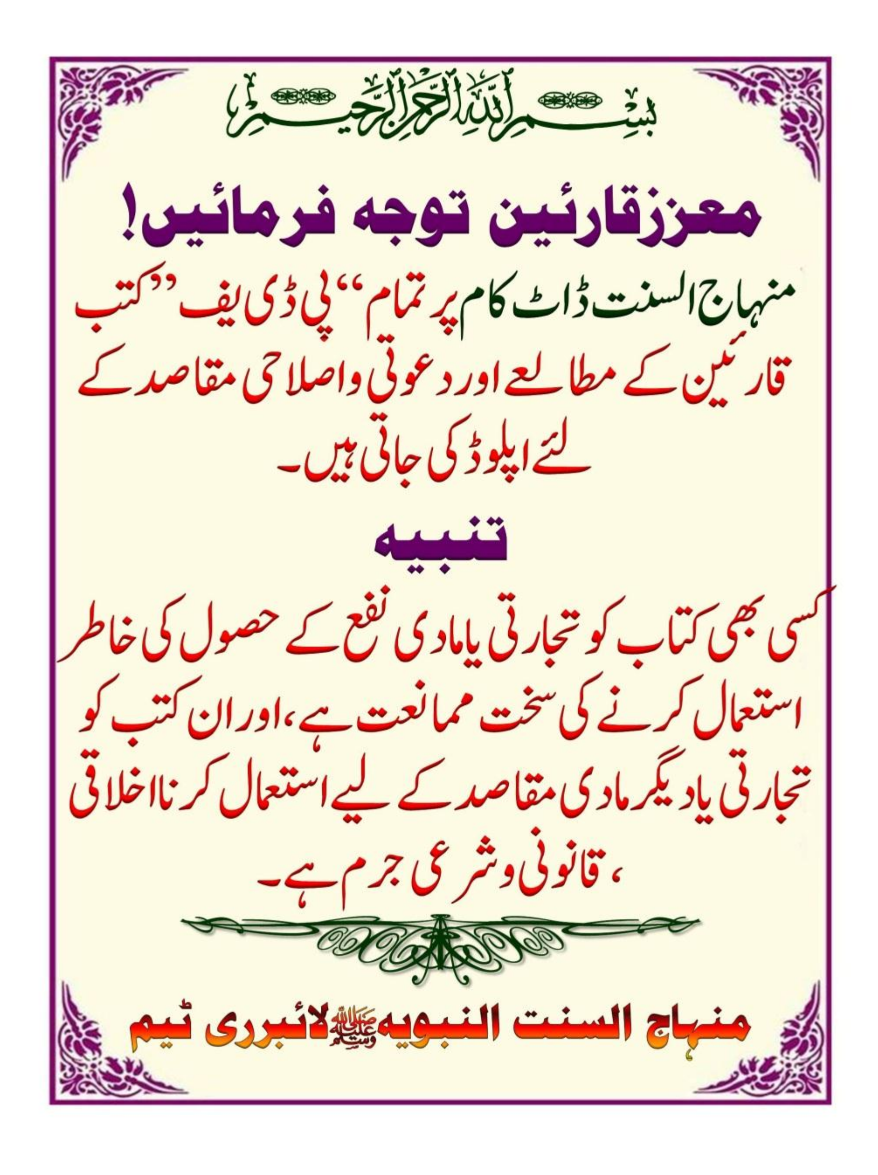


SAHIH NAMAZ-E-NABWI ﷺ

Takbeer-e-Tahreemah se salaam tak

Taaleef:
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بسم اللہ الرحمن الرحیم
معزز قارئین توجہ فرمائیں!
منہاج السنت ڈاٹ کام پر تمام ''پی ڈی ایف'' کتب قارئین کے مطالعے اور دعوتی واصلاحی مقاصد کے لئے اپلوڈ کی جاتی ہیں۔
تنبیہ
کسی بھی کتاب کو تجارتی یا مادی نفع کے حصول کی خاطر استعمال کرنے کی سخت ممانعت ہے، اور ان کتب کو تجارتی یا دیگر مادی مقاصد کے لیے استعمال کرنا اخلاقی، قانونی و شرعی جرم ہے۔
منہاج السنت النبویہ ﷺ لائبریری ٹیم

Mukhtasar

Sahih

Namaaz-e-Nabwi

Takabeer-e-Tahreemah
se
Salaam tak

Taleef:

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FEHRIST

Mukhtasar Sahih Namaaz-e-Nabwi ....

Araz-e-Naashir

ان الحمدلله نحمده ونصلي علىٰ رسوله الكريم. امابعد!

Eqraar-e-tauheed ke ba'd namaaz islam ka doosra ahum rukn hai. Kitab wo sunnat mein jahaan iski paabandi par zor diya gaya hai wahaan Rasoolullahﷺ ka farmaan "صلوا كما رائيتموني اصلي" iski adaayegi mein "Tareeqa-e-Nabawi" ko laazim qaraar deta hai.

Zer-e-nazar kitab "Mukhtasar Sahih Namaaz-e-Nabwi" isi ahmiyat ke pesh-e-nazar likkhi gayi hai. jis mein mohtaram haafiz Zubair Ali Zai hafizahullah ne sahih aur hasan lezaatihi ahaadees ki ru se bade achchhe andaaz se tareeqa-e-namaz bayaan kiya hai. neez kayi ek maqamaat par aasaar-e-salf-e-saaleheen se masaayel ki wazaahat iss suhaaga hai.

Mazkoorah kitab agarcheh mukhtasar hai magar jaamiya't -o- afaadiyat ke lehaaz se mumtaaz haisiyat ki haamil hai.

Chunke urdu roman zabaan mein mukhtasar tahqeeq -o- takhreej ke saath koyi jaame' kitab na thi. is liye iski ahmiyat ke pesh-e-nazar Maktaba Al-Usaid ne iski ishaa'at ki zimme daari lete huye iss kitab ko awaam tak pahunchaane ka beda uthhaya aur badi mehnat -o- koshish ke ba'd iski tabaa'at amal mein aayi. Allah Ta'ala hum sab ko sahih tareeqa se namaaz adaa karne ki taufeeq e'naayat farmaaye. Aameen.

Muhammad Salik Usaid

Bismillahir Rahmaanir Raheem

Wazu ka Tareeqah

1. Wazu ke shuru' mein "***Bismillaah***" padhein

Nabi Kareem ﷺ ne farmaya:

"لَا وُضُوْءَ لِمَنْ لَّمْ يَذْكُرِ اسْمَ اللّٰهِ عَلَيْهِ"

Jo shakhs wazu (ke shuru') mein Allah ka naam nahin leta uska wazu nahin hai. ([1]).

Aap ﷺ ne Sahaaba-e- Kiraam رضی اللہ عنہم ko hukm diya: "تَوَضَّؤُوْا بِسْمِ اللّٰهِ" wazu karo: ***Bismillah*** ([2])

2. Wazu (paak) paani se karein. ([3])

3: Rasoolullah ﷺ ne farmaya:

"لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي أَوْ عَلَى النَّاسِ لَأَ مَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلَاةٍ"

Agar mujhe meri ummat ke logon ki mushaqqat ka dar na hota to main unhen har namaaz ke saath miswaak karne ka hukm deta. ([4])

Aap ﷺ ne raat ko uthh kar miswaak ki aur wazu kiya. ([5])

1.*Ibne Maaja: 397 wa sanadahu Hasan, walhakim fil mustadrak:1/147)*

2.An-Nasai:1/61 H:78 wa sandahu sahih, wa ibn-e-khuzaimah fi *sahihihee:1/74 H:144 wa Ibne Hibbaan fi sahihihee (Al-ehsan:6510, 6544)*

3.*Irshaad-e-Bari Ta'ala hai:* "فَلَمْ تَجِدُوْا مَاءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا" pas agar tum paani na paao to paak mitti se tayammum karlo.(Nisa:34, Al-Mayidah:6) Sayyeduna Abdullah bin Umar رضی اللہ عنہما garam paani se wazu karte the. (Musannif Ibne Abi Shaibah:1/25 H:256 wa sanadahu sahih) Lehaaza ma'loom huwa ke garam paani se bhi wazu karna jaayez hai.(Tambeeh: nabeez, sharbat aur doodh waghairah se wazu karna jaayez nahin hai.)

4.Bukhari:887, Muslim:252 5.Muslim:256

4: Pahle apni donon hatheliyaan teen daf'a dhoyein. (1)

5: Phir teen daf'a kulli karein aur naak mein paani daalein. (2)

6: Phir teen daf'a apna chehra dhoyein (3)

7: Phir teen daf'a apne donon haath kohniyon tak dhoyein. (4)

8: Phir (poore) sar ka masah karen. (5)

Apne donon haathon se masah karein, sar ke shuru' hisse se ibtida kar ke pichhle hisse tak le jaayen aur wahaan se waapas shuru' waale hisse tak le aayein (6)

Sar ka masah ek baar karein. (7)

Phir donon kaanon ke andar aur baahar ka ek

1.*Al-Bukhari: 159 wa Muslim:226) Maymoon Taabayi rahimahullah jab wazu karte to apni angoothhi ko harkat dete the. (Musannif Ibne Abi Shaibah: 1/39 H: 425 wa sanadahu sahih)*

Istinja ke liye jaate huye azkaar waali angoothhi ka utaarna saabit nahin hai, ikse baare mein marvi hadees Ibne Juraij ki tadlees ki wajah se za'yeef hai. dekhiye sunan Abi Dawood: (19) bitahqeeqi)

2.*Al-Bukhari:159 ,Muslim:226 Behtar yahi hai ke ek hi chullu se kulli karein aur naak mein paani daalein jaisa ke sahih Bukhari (191)wa Sahih Muslim (235) se saabit hai, taa hum agar kulli alaahidah aur naak mein paani alaahidah daalein to bhi jaayez hai. (Dekhiye tareekhul Kabeer li ibne Khaisamah Page:588 H:**1410,wa sanadahu Hasan**)*

3.Bukhari:159, Muslim:226) 4.Bukhari:159, Muslim:226

5.Bukhari:159, Muslim:226 6.Bukhari:185, Muslim:235

7.Abu Dawood:111,wa sanadahu Sahih

Ba'z rivaayaton mein sar ke teen dafa masah ka zikr bhi aaya hai. masalan dekhiye sunan Abi Dawood:107,110 wa huwa hadees hasan)

daf'a masah karein. ([1])

9: Phir apne donon paaon, takhnon tak teen teen baar dhoye. ([2])

10: Wazu ke dauraan mein (haathon aur paaon ki) ungliyon ka khilaal karna chaahiye. ([3])

11: Daadhi ka khilaal bhi karna chaahiye. ([4])

Tambeeh: Wazu ke ba'd sharamgaah par paani ke cheente maarna bhi saabit hai. (Sunan Abi Dawood: 166 wahuwa hadees hasan lizaatihi) yeh shak aur waswase ko zaayel karne ka behtareen hal hai. dekhiye musannif Ibne Abi Shibah (1/167)

12: Wazu ke ba'd darj zel du'ayein padhein:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ash-hadu 'al Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, wa 'ash-hadu 'anna Muhammadan'abduhu wa Rasooluhu.(4)

1.*Sayyeduna Abdullah bin Umar* رضی اللہ عنہما *jab wazu karte to shahaadat waali donon ungliyan apne kaanon mein daalte (aur un ke saath donon kaanon ke) andarooni hisson ka masah karte aur angoothhon ke saath baahar waale hisse par masah karte the. (Musannaf Ibne Abi Shaiba:1/18 H:173 wa sanadahu sahih)* **Tambeeh:** *Sar aur kaanon ke ba'd ulte haathon ke saath gardan ke masah ka koyi suboot nahin hai.*

2.*Al-Bukhari:*159 ,*Muslim:*226 3.*Abu Dawood,* 142 wa sanadahu Hasan, Tirmezi:39, wa qaala:"haza hadeesun hasan ghareebun")

4.Tirmezi:31, wa qaala:"haza hadeesun sahih"iski sanad hasan hai.

5.*Muslim:Baab* 17/234 **Tambeeh:** *Sunan Tirmezi:(55) ki zayeef rivaayat mein* اللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ*.................................aage*

سُبْحَانَکَ اللّٰهُمَّ وَبِحَمْدِکَ اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُکَ وَاَتُوْبُ اِلَیْکَ

Subhaanakal-laahumma wa bihamdika Ash-hadu 'al Laa 'ilaaha illaa 'Anta, astaghfiruka wa 'atoobu 'ilayka.(1)

13: Wazu ke ba'z nawaaqiz (wazu todne waale awaamil) darj zel hain:

Peshaab, Paakhaana, Neend, (Sunan Tirmezi:3535, wa qaal: "hasan sahih" wa huwa hadees hasan) mazi (Sahih Bukhari:132 wa sahih Muslim: 303) sharamgaah ko haath lagaana (sunan abi dawood:**181** wa sahih attirmezi: **82** wa huwa hadees sahih) oont ka gosht khaana (sahih muslim:**369**)

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*.......**Allaahummaj'alnee minat- tawwaabeena waj'alnee minal- mutatahhireen** ka ezaafah maujood hai lekin yeh sanad inqeta' ki wajah se za'yeef hai, Abu Idrees Al-Khawlaani aur Abu Usmaan (Sayeed bin Haani/ Musnad Al- Farooq li Ibne Kaseer:1/111) donon ne sayyeduna Umar رضی اللہ عنہ se kuchh bhi nahin suna, dekhiye meri kitab "Anwarus Saheefatu fil Ahaadeesiz Zayeefa" (55)*

Wazu ke ba'd aasmaan ki taraf ungli uthha kar ishaarah karne ka sahih hadees mein koyi suboot nahin hai. Sunan Abi Dawood waali rivaayat (170) Ibne 'am zahrah ke majhool hone ke wajah se zay'eef hai.

Wazu ke dauraan mein dua'yen padhna saabit nahin hai.

1.*As-Sunanul Kubraa Lil Imam Nasai: H: 9909, wa amalul Yaumi wallaylati:* **H: 80** *wa sanadahu sahih, ise Hakim aur Zahabi ne sahih kaha hai. (Mustadrak Hakim:***1/546 H: 2072***) Hafiz Ibne Hajar likhte hain: iss hadees ki sanad sahih hai. (Nataayizul Ifkaar:***1/245***)* **Tambeeh:***Guhsl-e-Janaabat ka tareeqah yeh hai ke pahle istinjaa karein phir (sar ke masah aur paaon dhone ke elaawah) masnoon wazu karein aur phir saare jism par iss tarah paani bahaa lein ke koyi jagah khushk na rah jaaye aur aakhir mein paaon dholein.*

Sahih Namaaz-e-Nabwi

Takbeer Tahreema Se Salaamh Tak

Rasoolulah ﷺ jab namaaz ke liye khade hote to qiblah (ka'bah) ki taraf rukh karte, rafa'uldain karte aur farmaate: Allahu Akbar ([1])

Aur farmaate: jab tu namaaz ke liye khada huwa kar to takbeer kah ([2])

2: Aap ﷺ apne donon haath kandhon tak uthaate the ([3])

yeh bhi saabit hai ke Aap ﷺ apne donon haath kaanon tak uthaate the ([4])

Lehaaza donon tarah jaaiz hai lekin ziyaadah hadeeson mein kandhon tak rafa'ulyadain karne ka suboot hai, yaad rahe ke rafau'lyadain karte waqt haathon ke saath kaanon ka pakadna ya chhoona

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1.Ibne Majah: 803 wa sanadahu sahih, wa sahih tirmezi:304, wa Ibne Hibbaan, Al-Ehsaan:1862, Wa Ibne Khuzaimah:587. Iske raavi Abdul Hameed bin Ja'far Jumhoor Muhaddeseen ke nazdeek siqah wa sahihul hadees hain, dekhiye Nasabur Raayah(1/344) In par jarah mardood hai. Muhammad Bin Amr Bin A'ta siqah hain. (Taqreebut Tahzeeb:6187)

Muhammad Bin Amr Bin A'ta ka Abu Humaid As-Sa'di aur Sahaaba Kiram رضی اللہ عنہم *ki majlis mein shamil hona saabit hai, dekhiye sahih Bukhari (828) lehaaza yeh rivaayat muttasil hai. Al-Bahruz-zukhaar(2/168 H:536) mein uska ek shaahid bhi hai jis ke baare Ibnul Mulqan ne kaha:"Sahih A'la Sharti Muslim" (Al-Badrul Muneer:3/456)*

2.Al-Bukhari:757 ,Muslim:45/397 3.Bukhari:736, Muslim:390)

4.Muslim:26,25/391

kisi daleel se saabit nahin hai. mardon ka hamesha kaanon tak aur auraton ka kandhon tak rafa' yadain karna kisi sahih hadees se saabit nahin hai.

3: Aap ﷺ (ungliyaan) phailaa kar rafa'ulyadain karte the. ([1])

4: Aap ﷺ apna daayaan haath apne baayein haath par, seene par rakhte the. ([2])

Logon ko (Rasoolullah ﷺ ki taraf se) yeh hukm diya jaata tha ke namaaz mein daayaan haath baayein zira' par rakhkhein. ([3])

Zira': kohni ke sire se darmiyaani ungli ke sire tak hota hai. (Al Qaamoosul Waheed: P:568)

Sayyiduna Waayil Bin Hajar رضي الله عنه ne farmaya ke phir Aap ﷺ ne apna daayaan haath apni baayein hatheli, kalaayi aur saa'd par rakhkha. ([4])

Saa'd: Kohni se hatheli tak ka hissah (hai) dekhiye Al Qaamoosul Waheed: P:769)

Agar haath poori zira' (hatheli, kalaayi aur hatheeli se kohni tak) par rakhkha jaaye to khud bakhud naaf se oopar aur seene par aajaata hai.

1.*Abu Dawood: 753 wa sanadahu sahih, wa sahih Ibne Khuzaimah:459, wa Ibne Hibbaan, Al-Ehsaan:1774, walhakim:1/234 wa waafiqahuz Zahabi.*

2.*Ahmed fi musnadihi:5/226,H:22313 wa sanadahu Hasan, wa 'anhu Ibnul Jawzi fittahqeeq:1/283 H:477 doosra nuskhah:1/338 H:434*

3.*Bukhari:740,* Muatta Imam Malik:1/159 H:377)

4.Abu Dawood: 727, wa sanadahu sahih, Nasai:890 wa sahahha Ibne Khuzaimah:480,wa Ibne Hibbaan:1857,

Tambeeh:Mardon ka naaf se neeche aur sirf auraton ka seene par haath baandhna (yeh takhsees) kisi sahih hadees se saabit nahin hai.

5: Rasoolullah ﷺ takbeer (tahreema) aur qira't ke darmiyaan darj zel du'a (sar'an ya'ni baghair jahar ke) padhte the:

اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَ بَيْنَ خَطَايَایَ كَمَا بَاعَدتَّ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ اَللّٰهُمَّ نَقِّنِيْ مِنَ الْخَطَايَایَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْنِيْ مِنْ خَطَايَایَ بِالْمَآءِ وَالثَّلْجِ وَ الْبَرَدِ

Allaahumma baa'id baynee wa bayna khataayaaya kamaa baa'ata baynanasi, Allahummaghsilnee min khataayaaya, Bilmaa'i wath-thalji walbard. (1)

Darj zel du'a bhi Aap ﷺ se saabit hai:

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ وَ تَعَالٰى جَدُّكَ وَ لَا اِلٰهَ غَيْرُكَ

Subhaanaka-Allaahumma wa bihamdika, wa tabaarakasmuka, wa ta'aalaa jadduka wa laa ilaaha ghayruka. (2)

Saabit shudah du'aon mein se jo du'a bhi padh li jaaye, behtar hai,

6: Iss ke ba'd Aap ﷺ darj zel du'a padhte the

1.*Bukhari:*744 , *Muslim:*147/598

Darj baala du'a ka tarjumah: *Aye Allah mere aur meri khataaon ke darmiyaan aisi doori bana de jaisa ke mashrique -o-maghrib ke darmiyaan doori hai, Aye Allah! mujhe khataaon se iss tarah (paak) saaf kar de jaisa ke safed kapda mail se (paak-o-) saaf hota hai, Aye Allah! meri khataaon ko paani, barf aur wolon ke saath dho daal (maa'f karde)*

2.*Abu Dawood:* 775 *wa sanadahu hasan, Nasai:* 900/901, *Ibne Maajah* 804, *Tirmezi:*242

Tarjumah: Aye Allah! too paak hai, aur teri ta'reef ke saath, tera naam barkaton waala hai aur teri shaan buland hai tere siwa doosra koyi ilaah (ma'bood barhaq) nahin hai.

اَعُوْذُ بِاللّٰهِ سَمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

A'oozu billaahi sameei'l A'leemi minash-Shaytaanir Rajeem min hamzihi wa nafkhihi wa nafthihi (1)

7: Aap ﷺ ***Bismillaahir-Rahmaanir-Raheem*** padhte the:(2)

Bismillaahir-Rahmaanir-Raheem jahran padhna bhi sahih hai aur sirran bhi sahih hai, kasrate dalaayel ki ro se aam taur par sirran padhna behtar hai. (3)

Iss masa'ale mein sakhti karna behtar nahin.

8: Phir Aap ﷺ Surah Faateha padhte the.(4)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ اَلرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ

1.Abu Dawood:775 ,Wa sanadahu hasan.

2.Nasai:906 wa sanadahu sahih, Ibne Khuzaimah ne ise sahih kaha hai:499, wa Ibne Hibbaan: Al-Ehsaan:1794, wal Hakim a'la shart-e-shaykhain:1/232 wa waffaqahuz zahabi.

Tambeeh: *Iss rivaayat ke raavi say'eed bin Abi Helaal ne yeh hadees ikhtelaat se pahle bayan ki hai, Khalid bin Yazeed ki Say'eed bin Abi Helaal se rivaayat sahih bukhari (136)wa sahih Muslim:42/1977) mein maujood hai.*

*3.**"Jahran"** ke jawaaz ke liye dekhiye Nasai:906, wa sanadahu sahih **"Sirran"** ke jawaaz ke liye dekhiye sahih Ibne Khuzaimah 495 wa sanadahu hasan, sahih Ibne Hibbaan, Al-Ehsaan:1796 wa sanadahu sahih.*

4.Nasai:906, wa sanadahu sahih dekhiye haashyah saabqah:2

Surah faatiha ka tarjumah: *Tamaam ta'reefen Allah ke liye hain jo tamaam jahanon ka paalne waala hai bada meharbaan nehaayat raham karne wala hai. badle ke din (ya'ni qiyamat) ka malik hai hum sirf teri hi ibaadat karte hain aur tujh se hi madad chaahte hain hamein seedhi raah dikha un logon ki raah jin par tune in 'aam kiya unki nahin jin par tera ghazab kiya gaya aur na gumraahon ki.*

عَلَيْهِمْ وَلَاالضَّآلِّيْنَ۝

Alhamdu lillaahi Rabbil-Aalameen. Ar-Rah maanir-Raheem. Maaliki Yawmid-Deen. 'Iyyaaka na'budu wa iyyaaka nasta'een. Ihdinas-Siraatal-Mustaqeem. Siraatal- Lazeena 'an'amta 'alayhim ghayril- maghdhoobi 'alayhim wa ladh- dhaaalleen.

Surah Faateha Aap ﷺ thhahar thhahar kar padhte aur har aayat par waqf karte the. ([1])

Aap ﷺ farmaate the:

Jo shakhs surah Faateha na padhe uss ki namaaz nahin hoti (Sahih Bukhari:756)

Aur farmaate:

Har namaaz jiss mein surah fatiha na padhi jaaye woh naaqis hai, naaqis hai. (Ibne Maaja:841 wa sanadahu hasan)

9:Phir Aap ﷺ aameen kahte the ([2]), Sayyiduna Waayel Bin Hajar رضي الله عنه se rivaayat hai ke unhon ne Rasoolullah ﷺ ke saath namaaz padhi, Aap ne apna daayaan haath baayein haath par rakkha, phir jab aap ne ***Waladhdhaalleen*** (jahran) kahi to aameen (jahran) kahi [(3)] iss hadees se ma'loom huwa ke jahri namaaz mein (imaam aur muqtadiyon ko) aameen

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*1.Abu Dawood:**4001** ,Tirmezi:**2927**. wa qaala "Ghareeb" wa sahhahu Hakim a'la shartish shaykhain(**2/232**) wa waffaqahuz Zahabi wa sanadahu zay'eef wa lahu shahid qawi fi musnad Ahmed:**6/288 H:27003** wa sanadahu Hasan walhadees bih hasan.*

*2.Nasai:**906**, wa sanadahu sahih dekhiye Faqrah:7 haashyah saabqah:2*

*3.Ibne Hibbaan Al-Ehsaan: **1802**, wa sanadahu sahih. ek rivaayat mein aaya hai ke "Fajahara bi aameen" Pass Aap ﷺ ne aameen bil jahar kahi. Abu Dawood:**933** wa sanadahu Hasan.*

jahran kahni chaahiye.

Sayyiduna Waayel Bin Hujr ﷺ se doosri rivaayat mein aaya hai: aur Aap ﷺne iss (aameen) ke saath apni aawaaz past rakkhi. ([1])

Iss hadees se ma'loom huwa ke sirri namaaz mein aameen sirran kahni chaahiye, sirri namaazon mein aameen sirran kahne par musalmaannon ka ijma' hai. ***Walhamdulillah***

10: Phir Aap ﷺsurat se pahle ***Bismillaahir-Rahmaanir-Raheem*** padhte. ([2])

11: Aap ﷺne farmaya: phir surah faateha padho aur jo Allah chaahe padho. ([3])

Nabi ﷺ pahli do rak'aton mein surah faateha aur koyi ek surat padhte the. ([4])

Aur aakhiri do rak'aton mein (sirf) surah fatiha padhte the. ([5])

Aap ﷺqira'at ke ba'd ruku' se pahle saktah karte the. ([6])

1.*Ahmed:***4/316** *H:***19048**, *wa rijaalahu siqaat*

2.*Muslim:***53/400**: قال رسول الله صلى الله عليه وسلم: ((انزلت علي سورة،فقرا بسم الله الرحمن الرحيم انا اعطينک الکوثر فصل لربک وانحر ان شانئک هو الابتر)) *Sayyeduna Muaa'wiyah Bin Abi Sufyaan* رضی اللہ عنہما *ne ek dafa' namaaz mein surah faatiha ke ba'd surat se pahle* ***Bismillaahir- Rahmaanir-Raheem*** *na padhi to muhaajreen wa Ansaar sakht naaraaz huye the. uske ba'd Muaa'wiyah* ﷺ *surat se pahle bhi* ***Bismillaahir- Rahmaanir-Raheem*** *padhte the. rawahush shaafi (Alum:***1/108***) wa sahhahu Hakim alaa shrt-e-Muslim (***2/233***) wa waafiqahuz zahabi. iski sanad hasan hai.* 3.*Abu Dawood:***859**, *wa sanadahu Hasan.* 4.*Bukhari:***762**, *Muslim:***451**

5.*Bukhari:***776**, *Muslim:***155/451**.

6.*Abu Dawood:***777,778**, *Ibne Maajah:* **845** *wa huwa hadeesun sahih/ Hasan Basari Mudallas hain, (Tabqaatul Mudallaseen bi tahqeeqi:***2/40***) lekin inki Samurah bin Jundub* ﷺ *se hadees sahih hoti hai agarcheh tasreeh sima' na bhi ho kyun ke woh Samurah* ﷺ *ki kitab se rivaayat karte the, neez dekhiye Nailul Maqsood fit Ta'leeq A'laa Sunan Abi Dawood:***354**.

12:Phir Aap ﷺ ruku' ke liye takbeer (Allahu Akbar) kahte. (1)

13: Aap ﷺ apne donon haath kandhon tak uthhaate the. (2)

Aap (indarruku' wa ba'duhu) rafa'ulyadain karte phir (uske ba'd) takbeer kahte. (3)

Agar pahle takbeer aur ba'd mein rafa'ulyadain kar liya jaaye to yeh bhi jaayez hai, Abu Humaid As Sa'di ؓ farmaate hain hain ke Aap ﷺ takbeer kahte to rafa'uluyadain karte. (4)

14: Aap ﷺjab ruku' karte to apne haathon se apne ghutne, mazbooti se pakadte phir apni kamar jhukaate (aur baraabar karte) (5) Aap ﷺ ka sar na to (peethh se) ouncha hota aur na neecha (balke baraabar hota tha) (6)

Aap ﷺ apni donon hathelyaan apne ghutnon par rkahte the, phir e'tedaal (se ruku') karte. na to sar (bahut) jhukaate aur na use (bahut) buland karte (7) ya'ni Aap ﷺ ka sar mubaarak Aap ki peethh ki seedh mein bilkul baraabar hota tha.

15: Aap ﷺne ruku' kiya to apne donon haath ghutnon par rakkhe goya ke Aap ne unhein pakad rakhkha hai aur donon haath kamaan ki dori ki tarah

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1.Bukhari:789, Muslim:28/392
2.Bukhari: 738, Muslim:22/390
3.Muslim:22/390
4.Abu Dawood:730, wa sanadahu sahih neez dekhiye faqrah: 1.Haashyah:1
5.Bukhari:828
6.Muslim:240/498
7.Abu Dawood:730, wa sanadahu sahih.

taan kar apne pahloouon se door rakkhe. ([1])

16: Aap ﷺ ruku' mein

سُبْحَانَ رَبِّیَ الْعَظِیْمِ

Subhaana Rabbiyal Azeem. kahte (rahte) the. ([2])

Aap ﷺ iska hukm dete the ke yeh (du'a) ruku' mein padhein([3])

Aap ﷺ se ruku' mein yeh du'ayein bhi saabit hain:

سُبْحَانَکَ اللّٰھُمَّ رَبَّنَاوَبِحَمْدِکَ،اَللّٰھُمَّ اغْفِرْلِیْ

***Subhaanaka Allaahumma Rabbanaa wa bihamdika Allaahum-maghfir lee.*([4])**

Yeh du'a Aap kasrat se padhate the.

سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلاٰئِکَةِ وَالرُّوْحِ

***Subboohun, Quddoosun, Rabbul-Malaaikati warrooh.*([5])**

سُبْحَانَکَ وَبِحَمْدِکَ،لَااِلٰهَ اِلَّااَنْتَ .

***Subhaanaka wa bihamdika laa ilaaha illaa Anta.*([6])**

1.Abu Dawood:734, wa sanadahu hasan, wa qaala Tirmezi (260) "hadees hasan sahih" wa Ibne Khuzaimah ne isko sahih kaha hai:689, wa ibne Hibbaan, Al-Ehsaan:1868.

Tambeeh:*Faleeh bin Sulaymaan sahihain ke raavi hain aur hasahnul Hadees hain, jumhoor muhaddeseen ne inki tauseeq ki hai, lehaaza yeh rivaayat hasan lizaatihee hai, Fulaih mazkoor par jarah mardood hai. walhamdulillah*

2.Muslim:772, wa lafazihi. "ثم رکع فجعل یقول: سبحان ربی العظیم، فکان رکوعه نحوا من قیامه"

3.Abu Dawood:869, wa sanadahu sahih , Ibne Majah: 887 aur Ibne Khuzaimah ne isko sahih kaha hai:601,670 wa ibne Hibbaan, Al-Ehsaan:1895.walhakim: 1/225, 2/477) wakhtalafa qauluz Zahabi fihi, Maymoon bin Mahraan (Tabayi) aur Zari (Tabayi) farmaate hain ke ruku wa sujood mein teen tasbihaat se kam nahin padhni chaahiye. (Ibne Abi Shaibah fil Musannaf:1/250 H:2571 wa sanadahu hasan)

4.Bukhari:794.817, Muslim:484 *5.Muslim:487*

6.Muslim:485

اَللّٰهُمَّ لَکَ رَکَعْتُ وَبِکَ آمَنْتُ وَلَکَ اَسْلَمْتُ خَشَعَ لَکَ سَمْعِیْ وَبَصَرِیْ وَمُخِّیْ وَعَظْمِیْ وَعَصَبِیْ

4.Allaahumma laka raka'tu, wa bika aamantu, wa laka aslamtu khasha'a laka sam'ee, wa basaree, wa mukhkhee, wa azmee, wa asabee,([1])

In du'aon mein se koyi du'a bhi padhi jaasakti hai, in du'aon ka ek hi ruku' ya sajde mein jama' karna aur ekhatthhah padhna kisi sareeh daleel se saabit nahin hai.

Taaham haalat-e-tashahhud " ثم ليتخير من الدعا اعجبه اليه فيدعو" (Bukhari:835, wallafzu lahu Muslim:402) ki 'aam daleel se in du'aon ka jam'a karna bhi jaayez hai. ☆Wallaahu A'lam.

17: **Ek** shakhs namaaz sahih nahin padhta tha, Aap ﷺne use namaaz ka tareeqa sikhaane ke liye farmaya: "Jab tu namaaz ke liye khada ho to poora wazu kar, phir qiblah ki taraf rukh kar ke tabeer (Allahu Akbar) kah phir qura'n se jo muyassar ho (surah faateha) padh, phir itminaan se ruku' kar, phir uthh kar (itminaan se) barabar khada hoja phir itminaan se sajdah kar, phir itminaan se uth kar baith ja, phir itminaan se (doosra) sajdah kar, phir (doosre sajde se) itminaan se uthh kar baith ja, phir apni saari namaaz (ki saari rak'aton) mein isi tarah kar. ([3])

1.Muslim:771 ☆Neez dekhiye faqrah :25 3.Bukhari:6451

18. Jab Aap ﷺ ruku' se sar uthhaate to rafa'yadain karte aur" "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ،رَبَّنَا وَلَكَ الْحَمْدُ" ***"Sami'allaahu liman hamidah,Rabbanaa wa lakal-hamdu"*** kahte the (1) "رَبَّنَا وَلَكَ الْحَمْدُ" ***"Rabbanaa wa lakal-hamdu"*** kahna bhi sahih aur saabit hai.(2)

Ruku' ke ba'd darj zel du'ayein bhi saabit hain:

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ ۱ اَللّٰهُمَّ رَبَّنَاوَلَكَ الْحَمْدُ مِلْءَ السَّمٰوَاتِ وَمِلْءَ الْاَرْضِ وَمِلْءَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ ۲ اَهْلَ الثَّنَآءِ وَالْمَجْدِ لَامَانِعَ لِمَااَعْطَيْتَ وَلَامُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَالْجَدِّ مِنْكَ الْجَدّ ۳ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ

Allaahumma Rabbanaa lakal-hamdu(3) Allaahumma Rabbanaa lakal-hamdu Mil'as-samaawaati wa mil'al-ardhi wa wa mil'a maa shi'ta min shay in ba'du (4) 'Ahlath-thanaa'i walmajdi,laa maani'a limaa 'a'tayta, wa laa mu' tiya limaa

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1.Bukhari:735, *Raajeh yahi hai ke Imam muqtadi aur munfarid sab* ***"Sami'allaahu liman hamidah,Rabbanaa wa lakal-hamdu"*** *padhein.Muhammad bin Sireen iske qaayel the ke muqtadi bhi* ***"Sami'allaahu liman hamidah"*** *kahe dekhiye musannaf Ibne Abi Shaibah (1/253 H:2600 wa sanadahu sahih)*

2.Bukhari:789, *Ba'z auqaat* ***"Rabbanaa wa lakal-hamdu"*** *jahran kahna bhi jaayez hai, Abdur Rahmaan bin Hirmuz Al-a'raj se rivaayat hai ke :Main ne Abu Hurairah* رضي الله عنه *ko ounchi aawaaz ke saath* ***"Allaahumma Rabbanaa wa lakal-hamdu"*** *padhte huye suna hai.(musannaf Ibne Abi Shaibah:1/248 H:2556 wa sanadahu sahih)*

3.Bukhari:796 4.Muslim:476

mana'ta, wa laa yanfa'u zal-jaddi minkal jadd.([1]) Rabbanaa wa lakal-hamdu, hamdan katheeran tayyiban mubaarakan feeh.([2])

19: Ruku' ke ba'd qiyaam mein haath baandhne chaahiyein ya nahin, iss mas'ale mein saraahat se kuchh bhi saabit nahin hai lihaaza donon tarah amal jaayiz hai magar behtar yahi hai ke qiyaam mein haath na baadhe jaayein. ([3])

20. Phir Aap ﷺ takbeer (***Allahu Akbar***) kah kar (ya kahte huye) sajdah ke liye jhukte ([4]).

21. Aap ﷺ ne farmaya: "Jab tum mein se koyi sajdah kare to ount ki tarah na baithhe (balke) apne donon haath apne ghutnon se pahle (zameen par) rakkhe, Aap ﷺ ka amal bhi isi ke mutaabiq tha. ([5])

1.*Muslim:*206/478 2.*Bukhari:*799

3.*Imam Ahmad Bin Hambal se poochha gaya ke ruku' ke ba'd haath baandhne chaahiyein ya chhod dene chaahiyein to unhon ne farmaya: "Mujhe ummeed hai ke INSHA ALLAH iss mein koyi tangi nahin hai. (Masaayel Ahmed: rivaayat Saaleh bin Ahmed bin Hanmbal:*615*)*

4.*Bukhari:*803,*Muslim:*28/392

5.*Abu Dawood:*840 *wa sanadahu sahih alaa shart-e-Muslim, Nasai:*1092, *wa sanadahu hasan/Sayyeduna Abdullah Bin Umar* رضي الله عنه *apne ghutnon se pahle apne donon haath (zameen par) rakhte the (Bukhari qabl hadees:* 803*) aur farmaate ke Rasoolullah* ﷺ *aisa hi karte the. (Sahih Ibne Khuzaimah:*627 *wa sanadahu hasan, wa sahhahul Hakim alaa shart-e-Muslim:*1/226 *wa waafiqahuz zahabi) jis rivaayat mein aaya hai ke Nabi Kareem* ﷺ *sajdah mein jaate waqt pahle ghutne aur phir haath rakhte the (Abu Dawood:*838 *waghairah) Shuraik bin Abdullah Qaazi ki tadlees ki wajah se zayeef hai, iske tamaam shawaahid bhi zayeef hain, Abu Qalaabah (Tabayi) sajdah karte waqt pahle ghutne lagaate the aur Hasan Basari (taabayi) pahle haath lagaate the (Ibne Abi Shaibah:*1/263 *H:*2708 *wa sanadahu sahih) Muhammad Bin Sireen (Taabayi) bhi pahle ghutne lagaayte the. (Ibne Abi Shaibah:*1/263 *H:*2709 *wa sanadahu sahih) dalaayel ki roo se raajeh aur behtar yahi hai ke pahle haath aur phir ghutne lagaaye jaayein.*

22. Aap ﷺ sajde mein naak aur peshaani, zameen par (khoob) jamaa kar rakhte, apne baazuon ko apne pahlu (baghlon) se door karte aur donon hatheliyaan kandhon ke baraabar (zameen) par rakhte. ([1]). Sayyeduna Waayel Bin Hujr Raziyallahu Anhu farmaate hain: "Aap ﷺ ne jab sajdah kiya to apni donon hatheliyon ko apne kaanon ke barabar rakhkha."([2])

23. Sajde mein Aap ﷺ apne donon baazuon ko apni baghlon se hataakar rakhte the. ([3])

Aap ﷺ sajde mein apne haath (zameen par) rakhte, na to unhen bichhaate aur na (bahut) samet te, apne paaon ki ungliyon ko qiblah rukh rakhte the. ([4])

Aap ki baghlon ki safedi nazar aajaati thi. ([5])

Aap ﷺ farmate the ke" sajde mein e'tedaal karo, kutte ki tarah baazu na bichhaao." ([6])

Aap ﷺ farmate the:"mujhe saat haddiyon par sajdah karne ka hukm diya gaya hai, peshaani, naak, donon haath, donon ghutne aur donon qadmon ke panje"([7])

1.*Abu Dawood:*734 *wa sanadahu hasan, neez dekhiye faqrah:* 15 *Haashyah:*4

2.*Abu Dawood:*726 *wa sanadahu sahih Nasai:*890 *wa sahhahu Ibne Khuzaimah:*641 *wa Ibne Hibbaan, Al-Ehsaan:*1857, *neez dekhiye faqrah:*4 *Haashyah:*4

3.*Abu Dawood:*730 *wa sanadahu sahih dekhiye faqrah:*14 *haashyah:*5

4.*Bukhari:*828

5.*Bukhari:*390, *Muslim:*495

6.*Bukhari:*822, *Muslim:*493, *iss hukm mein mard aur auratein sab shaamil hain. lehaaza auraton ko bhi chaahiye ke sajde mein apne baazu na phailaayein.*

7.*Bukhari:*812, *Muslim:*490

Aap ﷺ farmate the ke" jab bandah sajdah karta hai to saat atraaf (a'zaa) uske saath sajdah karte hain, Chehra, hatheliyaan, do ghutne aur do paaon (1) ma'loom huwa ke sajde mein naak, peshaani, donon hathelyon, donon ghutnon aur donon paaon ka zameen par lagaana zaroori (farz) hai. ek rivaayat mein hai: "jo shakhs (namaaz mein) apni naak, zameen par na rakkhe uski namaaz nahin hoti. (2)

24: Aap ﷺ jab sajdah karte to agar bakri ka bachchah aap ke baazuon ke darmiyaan se guzarna chaahta to guzar sakta tha. (3)

25: Sajde mein bandah apne rab ke intehaayi qareeb hota hai lehaaza sajde mein khoob du'a karni chaahiye. (4) Sajde mein darj zel du'ayein padhna saabit hai.

"سُبْحَانَ رَبِّيَ الْاَعْلٰى ١ سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ، اَللّٰهُمَّ اغْفِرْلِيْ ٢ سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلٰئِكَةِ وَالرُّوْحِ ٣ سُبْحَانَكَ وَبِحَمْدِكَ، لَا اِلٰهَ اِلَّا اَنْتَ ٤.

اَللّٰهُمَّ اغْفِرْلِيْ ذَنْبِيْ كُلَّهٗ، دِقَّهٗ وَجِلَّهٗ وَاَوَّلَهٗ وَآخِرَهٗ وَعَلَانِيَتَهٗ وَسِرَّهٗ ٥

1.Muslim:491 2.Daaru Qutni fi sunanihee:1/348 H:1303

3.Muslim:496, Ya'ni Aap ﷺ apne seene aur pet ko zameen se buland rakhte the, aurtaton ke liye bhi yehi hukm hai:"Namaaz uss tarah padho jis tarah mujhe padhte huwe dekhte ho.

4.Muslim:482

اَللّٰهُمَّ لَکَ سَجَدْتُ وَبِکَ آمَنْتُ وَلَکَ اَسْلَمْتُ سَجَدَ وَجْهِیَ لِلَّذِیْ خَلَقَهٗ وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ تَبَارَکَ اللّٰهُ اَحْسَنُ الْخَالِقِیْنَ ٦

"Subhaana Rabbiyal-A'laa"(1)Subhaanaka Allaahumma Rabbanaa wa bihamdika Allaahum-maghfir lee.(2)Subboohun, Quddoosun, Rabbul-Malaaikati warrooh.(3)Subhaanaka wa bihamdika laa ilaaha illaa Anta.(4) Allaahum-maghfir lee zambee kullahu, diqqahu wa jillahu, wa awwalahu wa aakhirahu wa 'alaaniyatahu wa sirrahu.(5) Allaahumma laka sajadtu wa bika aamantu, wa laka aslamtu sajada wajhiya lillazee khalaqahu,wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabaarakallaahu ahsanul- khaaliqeen.(6)

26. Aap ﷺ sajde ko jaate waqt rafa'yadain nahin karte the. (7)

27: Aap ﷺ sajde ki haalat mein apne donon paaon ediyaan milaa dete the aur unka rukh qiblah ki taraf hota tha. (8)

Sajde mein Aap apne donon qadam khade rakhte the. (9)

28: Aap ﷺ takbeer (Allahu Akbar) kah kar sajde se

1.Muslim:772 2.Bukhari:794, 817, 3.Muslim:487 4.Muslim:485 5.Muslim:483 6.Muslim:771 (Jo dua' baa sanad sahih ho jaaye sajde mein uska padhna afzal hai, ruku' aur sajde mein qur'an padhna mana hai dekhiye sahih Muslim:479,480) 7.Bukhari:738 8.Baihaqi:2/116 wa sanadahu sahih wa sahhahu Ibne Khuzaimah:654 wa Ibne Hibbaan, Al-Ehsaan:1930, wal- hakim(1/228,229) alaa shart-e-shaykhain wa waafaqahuz Zahabi. 9.Muslim:486, m'a sharaNawwi.

uthhte. (1) Aap ﷺ Allahu Akbar kah kar sajde se sar uthaate aur apna baayan paaon bichhaakar uss par baithh jaate. (2)

Aap ﷺ sajde se sar uthaate waqt rafa' yadain nahin karte the (Al Bukhari:738, Muslim: 22/390) Sayyeduna Abdullah Bin Umar Raziyallahu Anhuma farmaate hain: namaaz mein (Nabi ﷺ ki) sunnat yeh hai ke daayaan paaon khada karke baayaan paaon bichha diya jaaye. (3)

29: Aap ﷺ sajde se uthh kar (jalse mein) thodi der baithe rahte. (4)

Hattah ke ba'z kahne waala kah deta: "Aap bhool gaye hain." (5)

30: Aap jalse mein yeh du'a padhte the:

رَبِّ اغْفِرْلِيْ،رَبِّ اغْفِرْلِيْ

Rabbighfir lee, Rabbighfir lee.(6)

1.Bukhari:789, Muslim:392 2.Abu Dawood:730 wa sanadahu sahih 3.Bukhari:827 4.Bukhari:818 5.Bukhari:821, Muslim:472

6.Abu Dawood:874 wa huwa hadees sahih, Nasai:1070,1146, iss rivaayat mein rajalun min bani abas se muraad: sala bin zafar hai dekhye musnad At-Tayaalsi (416) Abu Hamzah Maula Al-Ansar se muraad: Talha bin Yazeed hai dekhye tohfatul Ashraaf (3/58 H:3395) wa taqreebut tahzeeb (8063) Jalsah mein tashahhud ki tarah ishaarah, jis rivaayat mein aaya hai (Musnad Ahmed:4/317 H:19063) iski sanad Sufyaan (As-sauri) ki tadlees (a'n a'nah) ki wajah se zayeef hai, haafiz Ibne Hibbaan rahimahullah farmaate hain: "Mudalliseen jo siqah wo aadil hain hum unki sirf un hi rivaayaat se hujjat pakadte hain jin mein unhon ne simaa' ki tasreeh ki hai masalan (Sufyaan) Sauri, A'amash, Abu Ishaaq aur in jaise doosre saahib-e- taqwa aimmah (sahih ibne Hibbaan, Al-Ehsaan ma' tahqeeq shu'aibul arnaaut 1/161) Sufyaan Sauri ko haakim neshapuri ne (mudalliseen ki) teesri qism mein kiya hai. (dekhye ma'raftu Uloomil Hadees:106 Mak,hool Taabayi rahimahullah do sajdon ke darmiyaan "**Allaaum-maghfir lee, warhamnee, wajburnee, Farzuqnee** padhte the (Musannaf Ibne Abi Shaibah 2/534 H:8838 wa sanadahu sahih)Nabi ﷺ ne ek aadmi ko namaaz mein "**Allaaum-maghfir lee, warhamnee, wahdinee, wa 'aafinee, warzuqnee.**"ki dua' sikhaayi. (sahih Muslim:35/2697 wa tarqeem darussalam:6850)

31: Phir Aap ﷺ takbeer (Allahu Akbar) kah kar (doosra) sajdah karte. (1)
Aap ﷺ sajde mein jaate waqt rafa'yadain nahin karte the. (2)
Aap ﷺ donon sajdon ke darmiyaan rafa'yadain nahin karte the. (3)
Sajde mein Aap ﷺ "***Subhaana Rabbiyal-A'laa***" padhte the (4)
deegar du'aon ke liye dekhiye faqrah: **25**)
32:Phir Aap ﷺ takbeer (Allahu Akbar) kah kar (doosre) sajde se sar uthhaate(5)
sajde se uthhte waqt Aap ﷺ rafa'yadain nahin karte the. (6)
33:Aap ﷺ jab taaq (pahli ya teesri) rak'at mein doosre sajde se sar uthhaate to baithh jaate the. (7)
Doosre sajde se Aap ﷺ jab uthhte to baayaan paaon bichhaakar uss par baithh jaate hattah ke har haddi apni jagah par aajaate. (8)
34:**Ek** rak'at mukammal ho gayi, ab agar aap ek witr padh rahe hain to phir tashauhud, darood aur du'ayein (jin ka zikr aage aaraha hai) padh kar salaam pher lein. (9)

1.Bukhari:789, Muslim:28/392 2.Bukhari:738
3.Muslim:21/390, sajdah karte waqt, sajde se sar uthhaate waqt aur sajdon ke darmiyaan rafa' yadain karna saabit nahin hai. 4.Muslim:772
5.Bukhari:789, Muslim:28/392 6.Bukhari:738, Muslim:22/390
7.Bukhari:823 8.Abu Dawood:730 wa sanadahu sahih, Aap ﷺ doosre sajde ke ba'd baithhne ka hukm dete the (sahih Bukhari:6251) neez dekhiye faqrah 17, iss sunnat-e-sahiha ke khilaaf kuchh bhi saabit nahin hai.
9.Dekhye tashahhud faqarah:41 Durood faqarah:42 Dua'yein faqarah:49,50, salaam faqarah:50,51 ek rak'at par agar salaam phera jaaye to tawarruk karna bhi jaayez hai aur na karna bhi, magar behtar yahi hai ke tawarruk kiya jaaye.(Abu Dawood:730 wa sanadahu sahih)

35: Phir Aap ﷺ zameen par (donon haath rakh kar) e'tamaad karte huye (doosri rak'at ke liye) uthh khade hote. (1)

36: Aap ﷺ jab doosri rak'at ke liye khade hote to Alhamdulillaahi Rabbil Aalameen se qera'at shuru' karte waqt saktah (rukna) na karte the. (2)

Surah Faateha se pahle ***Bismillaahir- Rahmaanir-Raheem*** padhne ka zikr guzar chuka hai. (3)

﴿فاذا قرات القرآن فاستعذبالله من الشيطن الرجيم﴾

ki ru se Bismillah se pahle ***A 'oozu billaahi minash-Shaytaanir Rajeem (4)*** padhna bhi jaayez balke behtar hai.

Rak'ate oula mein jo tafaaseel guzar chuki hain (5) hadees "Phir saari namaaz isi tarah kar" (6) ki ru se doosri rak'at bhi isi tarah padhni chaahiye.

37. Doosri raka't mein doosre sajde ke ba'd (tashahhud ke liye) baithh jaane ke ba'd Aap ﷺ apna daayan haath daayein ghutne par aur baayaan haath baayein ghutne par rakhte the. (7)

Aap ﷺ apne daayein haath ki ungliyon se tirpan ka adad (halqah) banaate aur shahaadat ki ungli se ishaarah karte the (8) ya'ni ishaarah karte huye du'a karte the. yeh bhi saabit hai ke Aap ﷺ apne donon haath apni donon raanon par rakhte aur angoothhe

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*1.Bukhari:**824**, wa ibne Khuzaimah fi sahihihee: **687**, Azraq bin Qais (siqah/ At-taqreeb: **302**) se rivaayat hai ke main ne (Abdullah) bin Umar رضی اللہ عنہ ko dekha aap namaaz mein apne donon haathon par e'temaad karke khade huye. (Musannaf Ibne Abi Shaibah:**1/395** H:**3996** wa sanadahu sahih)*

*2.Muslim:**599**, Ibne Khuzaimah:**1603**, Ibne Hibbaan:**1933***

*3.Dekhiye faqrah:**7** wa haashyah:**3*** *4.An-nahl:**98*** *5.Faqrah:**1** se lekar faqarah:**33** tak* *6.Bukhari:**6251** neez dekhye faqarah:**17**,*

*7.Muslim:**112/579*** *8.Muslim:**115/580***

ko darmiyaani ungli se milaate (halqah banaate) aur shahaadat ki ungli se ishaarah karte the. (1)

Lehaaza donon tarah amal jaayez hai.

38: Aap ﷺ apni daayein kohni ko daayein raan par rakhte the. (2)

Aap ﷺ apni donon ziraayein (3) apni raanon par rakhte the. (4)

39: Aap ﷺ jab tashahhud ke liye baithhte to shahaadat ki ungli se ishaarah karte the. (5)

Aap ﷺ ungli uthha dete, uske saath tashahhud mein du'a karte the. (6)

Aap ﷺ shahaadat waali ungli ko thoda sa jhuka dete the. (7)

Aap ﷺ shahaadat waali ungli ko harkat dete (hilaate)rahte the. (8)

40: Aap ﷺ apni tashahhud ki ungli ko qiblah rukh karte aur usi ki taraf dekhte rahte the. (9)

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*1.Muslim:**113/579**) 2.Abu Dawood:**726,957** wa sanadahu sahih, Nasai:**1266**, ibne Khuzaimah:**713** Ibne Hibbaan Al-Ehsaan:**1857**. 3.Zera' ke mafhoom ke liye dekhiye Faqrah:**4** 4.Nasai:**1265** wa huwa hadees sahih bishshawaahid. 5.Muslim:**115/580** 6.Ibne Majah:**912**,wa sanadahu sahih, Ibne Hibbaan, Al-Ehsan:**1942** 7.Abu Dawood:**991** wa sanadahu hasan, Ibne Khuzaimah:**716**, Ibne Hibbaan, Al-Ehsaan:**1943**. 8.Nasai:**1269** wa sanadahu sahih, Ibne Khuzaimah:**714**.Ibne Hibbaan, Al-Ehsaan:**1857** **Tambeeh:** Ba'z logon ne ghalat fahmi ki wajah se yeh e'teraaz kiya hai ke "Yuhaarrikhaa" ka lafz shaaz hai kyun ke use zaayedah bn qudaamah ke elaawah kisi ne bayaan nahin kiya, iska jawaab yeh hai ke: zaayedah bin qudaamah: Saahib-e-sunnah hain. (At-Taqreeb:**1982**) lehaaza unki ziyaadat maqbool hai aur doosre raaviyon ka yeh lafz zikr na karna shuzooz ki daleel nahin kyun ke adm-e-zikr nafi ki zikr ki daleel nahin hota. yaad rahe ke "wala yuharrik haa" wali rivaayat (Abu Dawood:**989**, Nasai:(**1271**) Muhammad bin A'jlaan ki tadlees ki wajah se za'yeef hai, dekhyie meri kitab "Anwarus-sahifah fil ahaadeesiz zayeefah":**28** Muhammad bin A'jlaan mudallas hain (Tabqaatul Mudalliseen:**3/98** bitahqeeqi/Al-fatahul Mubeen) 9.Nasai:**1161**, wa sanadahu sahih, Ibne Khuzaimah:**719**, Ibne Hibbaan, Al- Ehsaan:**1943** **Tambeeh**:yeh rivaayat iss matan ke baghair sahih Muslim:**116/580** mein mukhtasaran maujood hai.*

Aap ﷺ do rak'aton ke ba'd waale (pahle) tashahhud, aur chaar rak'aton ke ba'd waale (aakhiri) tashahhud, donon tashahhudon mein yeh ishaarah karte the.(1)

Aap ﷺ tashahhud mein darj zel du'a (attahiyaat) sikhaate the:

اَلتَّحِيَّاتُ لِلّٰهِ وَ الصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَاالنَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ، اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

Attahiyyaatu lillaahi wassalawaatu, wattayyibaatu, assalaamu a'layka(2) 'ayyuhan-Nabiyyu wa rahmatullaahi wa barakaatuhu, assalaamu 'alaynaa wa 'alaa 'ibaadillaahis saaliheen. Ash-hadu allaa ilaaha illallaahu wa ash-hadu anna

1.*Nasai:1162, wa sanadahu sahih,* **Tambeeh:***laa ilaaha par ungli uthhana aur illallaah par rakh dena kisi hadees se saabit nahin hai, balke ahaadees ke umoom se yahi saabit hota hai ke shuru se aakhir tak, halqah banaa kar shahaadat waali ungli uthhaayi jaaye, Rasoolullah ﷺ ne ek shakhs ko dekha jo (Tashahhud mein) do unglyon se ishaarah kar rahaa tha to aap ﷺ ne farmaya: "Ahhid Ahhid" sirf ek ungli se ishaarah karo (Tirmezi:3557 waqaala:hasan, Nasai:1273 wa huwa hadees sahih) iss se yeh bhi saabit huwa ke shuru tashahhud se lekar aakhir tak shahaadat waali ungli uthhaayi rakhni chaahiye.*

2.*Alayka se muraad yahaan haazir nahin balke ghaayeb hai, Abdullah bin Masood* رضی اللہ عنہ *farmaate hain ke "jab Rasoolullah ﷺ faut ho gaye to hum "Assalaamu ya'ni alannabi ﷺ" padhte the (Bukhari:6265) sahaaba kiram* رضی اللہ عنہم *ka "Alayka" ki jagah "A'laa" padhna iski zabardast daleel hai ke "A'layka" se muraad yahaan qata'an haazir nahin hai, yaad rahe ke sahaaba kiraam* رضی اللہ عنہم *apni rivaayaton ko ba'd wale logon ki ba nisbat ziyaadah jaante hain.*

Muhammadan abduhu wa Rasooluhu.(1)

42: Phir Aap ﷺ darood padhne ka hukm dete the.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Allaahumma salli 'alaa Muhammadin wa 'alaa 'aali Muhammadin kamaa sallayta 'alaa Ibraaheema wa 'alaa 'aali Ibraaheema innaka Hameedum Majeed. Allaahumma baarik 'alaa Muhammadin wa 'alaa 'aali Muhammadin kamaa baarakta 'alaa Ibraaheema, wa 'alaa 'aali Ibraaheema innaka Hameedum Majeed.(2)

43: Do rak'atein mukammal ho gayin, ab agar do rak'aton waali namaaz (masalan salaatil fajr) hai. to du'a padh kar donon taraf salaam pherdein aur agar teen ya chaar rak'aton waali namaaz hai to takbeer kah kar khade ho jaayein. (3)

1.Bukhari:1202 ***Tambeeh:*** *iss mash hoor "At-tahiyaat" ke e'laawah doosre jitne seghe sahih -o-hasan ahaadees se yahaan padhne saabit hain (iske badle) unka padhna jaayez aur mojib-e-sawaab hai.*

2.Bukhari:3370, Baihaqi fi sunanil kubraa:2/148 H:2856 3.Pahle tashahhud mein durood padhna intehaayi behtar aur mojib-e-sawaab hai, aam dalaayel mein "qooloo" ke saath iska hukm aaya hai ke durood padho, iss hukm mein aakhri tashahhud ya pahle tashahhud ki koyi takhsees nahin hai, neez dekhye sunan Nasai (4/241 H:1721) wassunanul kubraa (2/499, 500 wa sanadahu sahih) taa hum agar koyi shakhs pahle tashahhud mein durood na padhe aur sirf attahyaat padh kar hi khada ho jaaye to yeh bhi jaayez hai jaisa ke Abdulla bin Masood رضي الله عنه ne Attahyaat (A'bduhoo wa rasooluhoo tak) sikhaa kar farmaaya: "Phir agar namaaz ke

44: Phir jab Aap ﷺ do rak'atein padh kar uthhte to (uthhte waqt) takbeer (Allahu Akbar) kahte (1) aur rafa'yadain karte. (2)

45: Teesri rak'at bhi doosri rak'at ki tarah padhni chaahiye, illa yeh ke teesri aur chauthi (aakhiri donon) rak'aton mein sirf surah faateha padhni chaahiye aur uske saath koyi surat waghairah nahin milaani chaahiye jaisa ke Sayyeduna Abu Qataadah Raziyallahu Anhu ki bayaan kardah hadees se saabit hai. (3)

46: Agar teen rak'aton waali namaaz (maslan salaatil maghrib) hai to teesri rak'at mukammal karne ke ba'd (doosri rak'at ki tarah tashahhud aur darood padh liya jaaye aur du'a (jiska zikr aage aaraaha hai) padh kar donon taraf) salaam pher diya jaaye.(4)

Teesri rak'at mein agar salaam phera jaaye to tawarruk kar karna chaahiye dekhiye faqrah:48

47: Agar chaar rak'aton waali namaaz hai to phir doosre sajde ke ba'd baithh kar khada ho jaaye.(5)

...darmiyaan (awwal tashahhud) mein ho to (uthh kar) khada ho jaaye" (Musnad Ahmed:1/459 H:4382, wa sanadahu hasan) agar doosri rak'at par salaam phera jaaraha hai to tawarruk karna behtar hai aur na karna bhi jaayez hai dekhiye faqrah:34, haashyah:9.

1.Bukhari:789,803, Muslim:28/392

2.Bukhari:739. **Tambeeh:** *yeh rivaayat bilkul sahih hai, iss par ba'z mohaddiseen ki jarah mardood hai, sunan Abi Dawood (730 wa sanadahu sahih) waghairah mein iske sahih shawaahid bhi hain. Walhamdulillaah.*

3.*Dekhiye faqrah:11 haashyah:5*

4.*Dekhye Bukhari:1092*

5.*Dekhiye faqrah:33*

48: Chauthi rak'at bhi teesri rak'at ki tarah padhe.(1)

Aap ﷺ chauthi rak'at mein tawarruk karte the *(Sahih Bukhari:828)* tawarruk ka matlab yeh hai ke "namaazi ka daayein kulhe ko daayein pair par iss tarah rakhna ke woh khada ho, aur ungliyon ka rukh qiblah ki taraf ho, neez baayein kolhe ko zameen par tekna aur baayein pair ko phaila kar daayein taraf nikaalna." *(Alqaamoosul waheed: p 2841 neez dekhiye fiqrah: 49)*

Namaaz ki aakhiri rak'at ke tashahhud mein tawarruk karna chaahiye. dekhiye Sunan Abi dawood *(730 wa sanaduhu sahih)*

Chauthi rak'at mukammal karne ke ba'd attahiyaat aur durood padhe. (2)

49: Phir uske ba'd jo du'a pasand ho (arabi zabaan mein) padhle (3) chand du'ayein darj zel hain jinhein Rasoolullah ﷺ padhte ya padhne ka hukm dete the:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ عَذَابِ النَّارِ وَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ، وَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّال

Allaahumma innee 'a'oozu bika min azaabilqabri wa minnaar, wa min fitnatil mahyaa walmamaati, wa min

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1.*Y'ani sirf surah faateha hi padhe, taa hum teesri aur chauthi raka'ton mein surah faateha ke e'laawah surat waghairah padhna jaayez hai jaisa ke sahih Muslim (452) ki hadees se saabit hai.*

2.*Dekhye faqarah:41-42*

3.*Bukhari:835 Muslim:402, iss par ameerul momineen fil hadees, imam Bukhari rahimahullah ne yeh baab baandha hai "Ya'ni tashahhud ke ba'd jo dua' ikhtiyaar karli jaaye uska baab aur yeh (dua') waajib nahin hai.*

fitnatil-maseehid-dajjaal.(1)

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَ اَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَسِیْحِ الدَّجَّالِ وَ اَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَحْیَا وَ فِتْنَةِ الْمَمَاتِ، اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

Allaahumma innee 'a'oozu bika min azaabil qabri wa 'a'oozu bika min fitnatil maseehid- dajjaali, wa 'a'oozu bika min fitnatil-mahyaa wafitnatil -mamaati. Allaahumma innee 'a'oozu bika minal m'athami walmaghrami. (2)

اَللّٰهُمَّ اِنَّا نَعُوْذُبِکَ مِنْ عَذَابِ جَهَنَّمِ وَاَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَ اَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَسِیْحِ الدَّجَّالِ وَ اَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَحْیَا وَ الْمَمَاتِ

Allaahumma inna 'na'oozu bika min azaabi jahannama wa 'a'oozu bika min Azaabilqabri wa 'a'oozu bika min fitnatil maseehid-dajjaali, wa 'a'oozu bika min fitnatil-mahyaa walmamaati.(3)

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا کَثِیْرًا وَّ لَا یَغْفِرُالذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِیْ مَغْفِرَةً مِّنْ عِنْدِکَ وَارْحَمْنِیْ اِنَّکَ اَنْتَ الْغَفُوْرُ

1.Bukhari:1377, Muslim:131/588, Rasoolullah ﷺ iss dua' ka hukm dete the (Muslim:130/588) lehaaza yeh dua' tashahhud mein saari dua'on se behtar hai, Taoos (Tabayi) se marvi hai ke woh iss dua' ke baghair namaaz ke e'aade ka hukm dete the. (Muslim:134/590)

2.Bukhari:832, Muslim:589

3.Muslim:590

الرَّحِيْمُ

Allaahumma innee zalamtu nafsee zulman katheeran, wa laa yaghfiruz-zunooba illaa Anta faghfir lee maghfiratam min 'indika warhamnee innaka Antal Ghafoorur-Raheem. (1)

اَللّٰهُمَّ اغْفِرْلِيْ مَاقَدَّمْتُ وَمَااَخَّرْتُ وَمَااَسْرَرْتُ وَمَااَعْلَنْتُ وَمَااَسْرَفْتُ وَمَااَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَااِلٰهَ اِلَّااَنْتَ

Allaahummaghfir lee maa qaddamtu, wa maa akhkhartu, wa maa asrartu, wa maa 'a'lantu, wa maa asraftu, wa maa Anta 'a'lamu bihi minnee. Antal-Muqaddimu, wa Antal Mu'akhkhiru laa ilaaha illaa Anta.(2)

50 In ke elaawah jo du'ayein saabit hain unka padhna jaayiz hai aur mojib-e-sawaab hai masalan Aap ﷺ yeh du'a bakasrat padhte the:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

Rabbanaa 'aatinaa fid-dunyaa hasanatan wa fil-'aakhirati, hasanatan wa qinaa 'azaaban-naar. (3)

Dua' ke ba'd Aap ﷺ daayein aur baayein taraf salaam pher dete the.(4)

1.Bukhari:834, Muslim:2705
2.Muslim:771 3.Bukhari:4522 4.Muslim:581,582

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ .اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

Assalaamu Alaykum wa rahmatullahi. Assalaamu Alaykum wa rahmatullahi.(1)

51: Agar Imaam namaaz padha raha ho to jab woh salaam pherde to salaam pherna chaahiye, Utbaan Bin Malik Raziyallau Anhu farmaate hain:

"***Sallayna ma'annabi ﷺ wa sallama fasallamna heena sallama***"

Hum ne Nabi ﷺ ke saath namaaz padhi, jab Aap ﷺ ne salaam phera to humne bhi salaam phera. (2)

1.*Abu Dawood:***996**, *wa huwa hadees sahih, Tirmezi:***295** *waqaala: "Hasanun sahih" Nasai:***1320**, *Ibne Maja:***914** *Ibne Hibbaan, Al-Ehsaan:***1987**

Tambeeh: *Abu Ishaaque Al-hamdaani ne* "حدثني علقمة بن قيس والاسود بن يزيد وابو الاحوص" *kah kar sima' ki tasreeh kardi hai, dekhye sunanul kubraa lil baihaqi:***2/177** *H:***2974**, *lehaaza iss rivaayat par jarah sahih nahin hai, Abu Ishaaq se yeh rivaayat sufyaan sauri waghairah ne bayaan ki hai. walhadulill -aah.agar daayein taraf Assalaamu Alaykum wa rahmatullahi wa barakatuh aur baayein taraf Assalaamu Alaykum wa rahmatullahi kahein to bhi jaayez hai, dekhye (Sunan Abi Dawood:997 wa sanadahu sahih)*

2.*Bukhari:***838**, *Abdullah bin Umar* رضي الله عنه *pasand karte the ke jab imam salam pher le to (phir) muqtadi salaam pherein (Bukhari qabl hadees:* **838** *ta'leeqan) lehaaza behtar yahi hai ke Imaam ke donon taraf salaam pherne ke ba'd hi muqtadi salaam phere, agar imam ke saath saath, peechhe peechhe bhi salaam pher liya jaaye to jaayez hai dekhiye fatahul Bari (***2/323** *baab:***153**, *usallim heena usallimo imaam)*

Du'a-e-Qunoot

اَللّٰهُمَّ اهْدِنِیْ فِیْمَنْ هَدَیْتَ وَعَافِنِیْ فِیْمَنْ عَافَیْتَ وَ تَوَلَّنِیْ فِیْمَنْ تَوَلَّیْتَ وَبَارِکْ لِیْ فِیْمَا اَعْطَیْتَ وَقِنِیْ شَرَّ مَاقَضَیْتَ فَاِنَّکَ تَقْضِیْ وَلَایُقْضٰی عَلَیْکَ اِنَّهٗ لَا یَذِلُّ مَنْ وَّالَیْتَ (وَلَا یَعِزُّ مَنْ عَادَیْتَ) تَبَارَکْتَ رَبَّنَاوَتَعَالَیْتَ

Allaahum-mahdinee feeman hadayta, wa 'aafinee feeman 'aafayta, wa tawallanee feeman tawallayta, wa baarik lee feemaa 'a'tayta, wa qinee sharra maa qadhayta, fa'innaka taqdhee wa laa yuqdhaa 'alayka, innahu laa yazillu man waalayta, (wa laa ya izzu man 'aadayta,) Tabaarakta Rabbanaa wa ta'aalayta(1)

1.Sunan Abi Dawood:1/208,209 H:1425 ise Tirmezi ne (1/106 H:464) ne hasan, Ibne Khuzaimah (2/151-252 H:1095, 1096) aur Nawwi ne sahih kaha hai.)

Namaaz Ke Ba'd Azkaar

1:Abdullah Bin Abbaas Raziyallahu Anhu farmate hain ke: Main Nabi ﷺ ki namaaz ka ikhtitaam takbeer (Allahu Akbar) se pahchaan leta tha. (1)

Ek rivaayat mein hai ke "Hamein Rasoolullah ﷺ ki namaaz ka khatam hona ma'loom nahin hota tha magar takbeer (Allahu Akbar sunne) ke saath". (2)

2: Aap ﷺ namaaz (poori karke) khatam karne ke ba'd teen daf'a isteghfaar karte.

اَسْتَغْفِرُ اللّٰهَ،اَسْتَغْفِرُ اللّٰهَ،اَسْتَغْفِرُ اللّٰهَ،

Astaghfirullaaha Astaghfirullaaha Astaghfirullaaha aur farmaate:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَاالْجَلَالِ وَ الْاِكْرَامِ

Allaahumma Antas- Salaamu wa minkas-Salaamu, tabaarakta yaa zal-Jalaali wal-Ikraam.(3)

3: Aap ﷺ darj zel du'ayein bhi padhte the:

1.Bukhari:842, Muslim:120/583 "Hamein Rasoolullah ﷺ ki namaaz ka khatam hona ma'loom nahin hota tha magar takbeer (Allahu Akbar sunne) ke saath". Imam Abu Dawood: ne iss hadees par "باب التكبير بعد الصلوة"_ ka baab baandha hai (qabl H:1002) lehaaza yeh saabit huwa ke (farz) namaaz ke ba'd imam aur muqtadyon ko ounchi aawaaz se Allahu Akbar kahna chaahiye, yahi hukm munfarid ke liye bhi hai. "ان رفع الصوت بالذكر" mein az zikr se muraad "Attakbeer" hi hai jaisa ke hadees bukhari waghairah se saabit hai, usool mein yeh musallam hai ke"ya'ni ek hadees doosri hadees ki tafseer karti hai.

2.Muslim:121/583 3.Muslim:591

لَاإِلٰـهَ إِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَـلٰـى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَايَنْفَعُ ذَاالْجَدِّ مِنْكَ الْجَدُّ

Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-Hamdu wa Huwa 'alaa kulli shay'in Qadeer, Allaahumma laa maani'a limaa 'a'tayta, wa laa mu'tiya limaa mana'ta wa laa yanfa'u zal-jaddi minkal jaddu. (1)

اَللّٰهُمَّ اَعِنِّیْ عَلٰی ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

Allaahumma 'a'innee 'alaa zikrika wa shukrika wa husni 'ibaadatika. (2)

Aap ﷺ ne farmaya: "Jo shakhs har namaaz ke ba'd (33) daf'a tasbeeh (***Subhaanallaah***) aur (33) daf'a tamheed (***Alhamdulillaah***) aur (33) daf'a takbeer (***Allaahu Akbar***) padhe aur aakhiri daf'a

لَاإِلٰـهَ إِلَّا اللّٰـهُ وَحْـدَهٗ لَاشَـرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Laa ilaaha illallaahu wahdahu laa shareeka lahu lahul-mulku wa lahul hamdu wa Huwa 'alaa kulli shay'in Qadeer. padhe to uske gunaah mu'aaf kar diye

1.*Bukhari*:844, *Muslim*:593

2.*Abu Dawood*:1522 *wa sanadahu sahih, Nasai*:1304 *wa sahhahu Ibne Khuzaimah*:751 *wa ibne Hibbaan, Al-Ehsaan*:2017,2018 *walhaakim a'laa sharatishshaykhain* (1/273) *wa waafiqahuzzahabi*

jaate hain agar cheh woh (gunaah) samandar ke jhaag ke barabar (bahut ziyaadah) hon. (1) (33) daf'a (***Subhaanallaah***), (33) daf'a (***Alhamdulillaah***), aur (34) daf'a (***Allaahu Akbar***) kahna bhi sahih hai. (2)

Aap ﷺ ne Uqbah Bin Aamir Raziyallahu Anhu ko hukm diya ke har namaaz ke ba'd muawwizaat (woh suratein jo Qul 'A'oozu se shuru' hoti hain) padhein. (3)

In ke elaawah jo du'ayein qur'an wa hadees se saabit hain un ka padhna afzal hai, choonke namaaz ab mukammal ho chuki hai lihaaza apni zabaan mein du'a maangi jaasakti hai. (4)

4: Aap ﷺ ne farmaya: Jiss ne har farz namaaz ke aakhir mein (salaam ke ba'd) aayatul kursi padhi, woh shakhs marte hi jannat mein daakhil ho jaaye ga.(5)

1.Muslim:597 *2.Dekhiye Muslim:596*

3.Abu Dawood:1523 wa sanadahu Hasan, Nasai:337 wa lahu tareeq aakhar indattirmezi:2903 waqaala "Ghareeb" wa tareeq Abi Dawood: Sahhahu Ibne Khuzaimah:755 wa ibne Hibbaan, Al-Ehsaan:2001, walhaakim (1/253) alaa shart-e-muslim wa waafiqahuzzahabi

4.Namaaz ke ba'd ijtemaayi du'a ka koyi suboot nahin hai. Abdullah bin Umar رضی اللہ عنہ aur Abdullah bin Az-Zubair رضی اللہ عنہ du'a karte the aur aakhir mein apni donon hathelyaan apne chehre par pherlete the. (Bukhari:fil adabil mufrad:609 wa sanadahu hasan) iss rivaayat (asar) ke raaviyon muhammad bin Faleeh aur Faleeh bin Sulaimaan donon par jarah mardood hai unki hadees hasan ke darje se nahin girti, neez dekhiye faqarah:15, haashyah:5

5.Nasai filkubra:9928 (Amalil yaumi wallaylati:100 wa sanadahu hasan wa kitabussalaat li ibne Hibbaan(Ittehaaful mohrati li ibne hajar:6/259 H:6480)

اَللّٰهُ لاَاِلٰهَ اِلاَّ هُوَ اَلْحَيُّ الْقَيُّوْمُ لاَتَاْخُذُهٗ سِنَةٌ وَّلاَ نَوْمٌ لَهٗ مَا فِي السَّمٰوَاتِ وَمَافِي الْاَرْضِ مَنْ ذَاالَّذِيْ يَشْفَعُ عِنْدَهٗ اِلاَّ بِاِذْنِهٖ يَعْلَمُ مَابَيْنَ اَيْدِيْهِمْ وَمَاخَلْفَهُمْ وَلاَيُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖ اِلاَّ بِمَاشَآءَ وَسِعَ كُرْسِيُّهُ السَّمٰوَاتِ وَالْاَرْضَ وَلاَيَئُوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ

Allaahu laa ilaaha illaa Huwal-Hayyul Qayyoom, laa ta'khuzuhu sinatun wa laa nawm, lahu maa fis-samaawaati wa maa fil-ardhi, man zal-lazee yashfa'u indahu illaa bi'iznih, ya'lamu maa bayna 'aydeehim wa maa khalfahum, wa laa yuheetoona bishay'im-min 'ilmihi illaa bimaa shaa'a wasi'a kursiyyuhus-samaawaati walardh, wa laa ya'ooduhu hifzuhumaa wa Huwal- 'Aliyyul Azeem.

Namaaz-e-Janaazah Padhne Ka Sahih Aur Mudallal Tareeqah

1: Wazu karein. (1)

2: Sharaayat-e- namaaz poori karein. (2)

3: Qiblah rukh khade ho jaayein. (3)

4: Takbeer (Allahu Akbar) kahein. (4)

5: Takbeer ke saath rafa'yadain karein. (5)

6: Apna daayaan haath apni baayein zira' par rakhkhein. (6)

7: Daayaan haath baayen haath par, seene par rakhkhen. (7)

8: ***A'oozu billaahis-sameei'l A'leemi minash-Shaytaanir Rajeem min hamzihi wa nafkhihi wa nafthihi*** padhein. (8)

9:***Bismillaahir-Rahmaanir-Raheem.***

1.*Hadees:"wazu ke baghair koyi namaaz nahin hoti" /rawaahu Muslim fi sahih:(535) 1/224 (Neez dekhiye sahih Bukhari:6251)*

2.*Hadees:"Aur namaaz uss tarah padho jaise mujhe padhte huye dekha hai / rawaahul Bukhari fi sahihee:631*

3.*Dekhiye sahih Bukhari:6251*

4.*Abdur Razzaaq filmusannaf (3/489, 490 H:6428) wa sanadahu sahih, wa sahhahu ibnuljaarood wa bi rivaayatihi fil muttaqaa (540) zabaan ke saath namaaz-e-janaazah ki niyyat saabit nahin hai.*

5. "عن نافع قال: كان (ابن عمر) يرفع يديه في كل تكبيرة على الجنازة" *(Ibne Abi shaybah fil musannaf:3/296 H:11380 wa sanadahu sahih)*

6.*Bukhari:740, walimam Malik fil Muatta 1/159 H:377*

7.*Ahmad fi musnadihee:5/226 H:22313 wa sanadahu hasan, wa anhu ibnul jawzi fi:283 H:477*

Tambeeh:*yeh hadees mutlaq namaaz ke baare mein hai jis mein janaazah bhi shaaiml hai kyunke janaazah bhi namaaz hi hai.*

8.*Sunan Abi Dawood:775 wa sanadahu hasan.*

padhein. (1)

10: Surah Faateha padhein. (2)

11: Aameen kahein. (3)

12: Bismillahirrahmaanirraheem padhein. (4)

13: Ek surat padhein. (5)

14: Phir takbeer kahein aur rafa'yadain karein. (6)

15: Nabi ﷺ par darood padhein. (7) masalan

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Allaahumma salli 'alaa Muhammadin wa 'alaa 'aali Muhammadin kamaa sallayta 'alaa Ibraaheema wa 'alaa 'aali

1.*Nasai:***906** *wa sanadahu sahih wa sahhahu ibne khuzaimah:***499**
2.*Bukhari:***1335**, *wa Abdur Razzaaque fil musannaf:***3/489, 490** *H:* **6428** *wa ibnul Jaarood:***540**
Chunke surah faateha qur'an hai lehaaza use qur'an (qira'at) samajh kar hi padhna chaahye. jo log samajhte hain ke janaazah mein surah faateha qira'at (Qur'an) samajh kar na padhi jaaye balke sirf dua' samajh kar padhi jaaye unka qaul baatil hai.
3.*Nasai:***906** *wa sanadahu sahih, Ibne Hibbaan Al-Ehsaan:***1805**, *wa sanadahu sahih.*
4.*Muslim fi sahihee:***53/400** *wa huwa sahih washshaafayi fil imaam:***1/108** *wa sahhahul Hakim a'laa shart-e-muslim:***2/233**, *wa waafahuzzahabi wa sanadahu hasan.*
5.*Nasai:***4/74,75** *H:***1989**,*wa sanadahu sahih*
6.*Bukhari:***1334**,*wa Muslim:***952**, *Ibne Abi Shaybah:***3/296** *H:***11380**, *wa sanadahu sahih a'n ibne Umar* رضی اللہ عنہ Sayyeduna Ibne Umar رضی اللہ عنہما ke elaawah mak,hool, zahri, qais bin abi haazim, naafe' bin jubair aur hasan basari waghairahum se janaaze mein rafa'yadain karna saabit hai. dekhye Al-hadees:**3** (Page:**20**) aur yehi jumhoor ka maslak hai aur yahi raajeh hai neez dekhye janaazah ke msaayel faqarah:**3**
7.Abdur Razzaaq fil musannaf:**3/489**. H:**409** wa sanadahu sahih

Ibraaheema innaka Hameedum Majeed. Allaahumma baarik 'alaa Muhammadin wa 'alaa 'aali Muhammadin kamaa baarakta 'alaa Ibraaheema, wa 'alaa 'aali Ibraaheema innaka Hameedum Majeed.(1)

16: Takbeer kahein(2) aur rafa'yadain karein. (3)

17. Mayyat ke liye khaalis taur par dua' karein (4)

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَآئِبِنَا وَصَغِيْرِنَا وَ كَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا، اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ

Allaahum-maghfir lihayyinaa, wa mayitinaa, wa shaahidinaa, wa ghaa ibinaa, wa sagheerinaa wa kabeerinaa, wa zakarinaa wa unthaanaa. Allaahumma man ahyaytahu minnaa fa ahyihi 'alal-' Islaami, wa man tawaffaytahu minnaa fatawaffahu 'alal eemaani(5)

اَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهُ وَوَسِّعْ

1.*Bukhari fi sahihihee:3370, wal Bayhaqi fissunanil Kubra:2/148 H:2856*

2.*Bukhari:1334, wa Muslim:952*

3.*Ibne Abi Shayba:3/296 H:11380, wa sanadahu sahih.*

4.*Abdur Razzaq fil musannaf:6428 wa sanadahu sahih wa ibne Hibban fi sahihihee, Al-mawaarid:754 wa Abu Dawood:3199 wa sandahu hasan.*

Tambeeh: *Isse muraad namaaz janaazah ke andar dua' hai dekhye baab maajaa fiddua' fissalaati alaljanaazati (Ibne Majah:1497)*

5.*Tirmezi:1024, wa sanadahu sahih, Abu Dawood:3201*

مَــدْخَــلَــهُ وَاغْسِــلْــهُ بِــالْــمَــاءِ وَالثَّــلْــجِ وَالْبَــرَدِ، وَنَــقِّــهِ مِــنَ الْــخَــطَــايَــا كَــمَــانَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ، وَاَبْدِلْهُ دَارًا خَيْـرًامِّـنْ دَارِهٖ وَ اَهْلًا خَيْـرًا مِّـنْ اَهْـلِـهٖ وَزَوْجًاخَيْرًامِّنْ زَوْجِـهٖ وَاَدْخِلْهُ الْجَنَّةَ وَ اَعِذْهُ مِنْ عَذَابِ الْقَبْرِوَمِنْ عَذَابِ النَّارِ.

Allaahum-maghfir lahu warhamhu, wa 'aafihi, wa'fu anhu, wa akrim nuzulahu, wa wassi' madkhalahu, waghsilhu bilmaa'i waththalji walbaradi, wa naqqihi minal- khataayaa kamaa naqqaytath- thawbal- abyadha minad-danasi, wa abdilhu daaran khayran min daarihi, wa ahlan khayran min ahlihi, wa zawjan khayran-min zawjihi wa adkhilhul- jannata, wa a'izhu min 'azaabil-qabri wa min 'azaabin-naar.(1)

اَلـلّٰهُـمَّ اِنَّ فُلَانَ بْـنَ فُلَانٍ فِيْ ذِمَّتِـكَ وَحَبْلِ جِوَارِكَ فَأَعِذْهُ مِـنْ فِتْـنَةِ الْـقَبْـرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ، اَللّٰهُمَّ غْفِرْلَهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

Allaahumma inna fulaanabna fulaanin fee zimmatika, wa habli jawaarika, fa'iz hu min fitnatil-qabri wa 'azaabin-naari, wa 'Anta ahlul-wafaa'i walhaqqi.

1.Muslim:85/963, wa tarqeem darussalaam:2232

Allaahummaghfir lahu innaka Antal-Ghafoorur-Raheem.(1)

اَللّٰهُمَّ اِنَّهُ عَبْدُ کَ وَابْنُ عَبْدِکَ وَابْنُ اَمَتِکَ، کَانَ یَشْهَدُاَنْ لَّا اِلٰهَ اِلَّا اَنْتَ وَاَنَّ مُحَمَّدًا عَبْدُکَ وَ رَسُوْلُکَ وَاَنْتَ اَعْلَمُ بِهٖ، اَللّٰهُمَّ اِنْ کَانَ مُحْسِنًا فَزِدْ فِیْ حَسَنَاتِهٖ وَاِنْ کَانَ مُسِیْئًا فَتَجَاوَزْ عَنْ سَیِّئَاتِهٖ اَللّٰهُمَّ لَا تَحْرِمْنَااَجْرَهٗ وَلَاتَفْتِنَّا بَعْدَهٗ

Allaahumma innahu 'abduka wabnu 'amatika kaana yash hadu allaa ilaaha illaa anta wa anna muhammadan abdika wa rasooluka wa anta a'lamu bihee, Allahumma in kaana muhsinan fazid fi hasanaatihee wa in kaana musee'a'n fatajaawaz an. sayyiaatihee, Allaahumma laa tahrimnaa 'ajrahu wa laa taftinnaa ba'dahu. (2)

اَللّٰهُمَّ اَعِذْهُ مِنْ عَذَابِ الْقَبْرِ

Allaahumma a'izho min azaabilqabr (3)

اَللّٰهُمَّ اغْفِرْ لِحَیِّنَا وَمَیِّتِنَاوَصَغِیْرِنَا وَ کَبِیْرِنَا وَذَکَرِنَا وَاُنْثَانَا وَشَاهِدِنَا وَغَآئِبِنَا ، اَللّٰهُمَّ مَنْ تَوَفَّیْتَهٗ مِنْهُمْ فَتَوَفَّهٗ عَلَی الْاِیْمَانِ وَمَنْ اَبْقَیْتَهٗ مِنْهُمْ فَاَبْقِهٖ عَلَی الْاِسْلَامِ.

1.Ibnul Munzir fil awsat:5/441 H:3173 wa sanadahu sahih, Abu Dawood:3202
2.Malik fil Muatta:1/228 H:536 wa isnaadahu sahih a'n Abi Hurairata رضی اللہ عنہ, mauqoof.
3.Malik fil muatta:1/228 H:537 wa isnaadahu sahih an abi Huraira رضی اللہ عنہ mauqoof yeh dua' sayyeduna Abu Hurairah رضی اللہ عنہ ma'soom bachche ki mayyat par padhte the.

Allaahum-maghfir lihayyinaa, wa mayitinaa, wa sagheerinaa wa kabeerinaa, wa zakarinaa wa unthaanaa.wa shaahidinaa wa ghaa ibinaa, Allaahumma man tawaffaytahu minhum fatawaffahu 'alal eemaan wa man abqaytahu minhum fa' abqihee alal islaam.(1)

اَللّٰهُمّ اغْفِرْ لِهٰذِهِ النَّفْسِ الْحَنِيْفِيَّةِ الْمُسْلِمَةِ وَاجْعَلْهَا مِنَ الَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهَا عَذَابَ الْجَحِيْمِ.

Allaahummaghfir li haazihinnafsil haneefiyyatil muslimati waj'alhaa minallazeena taabu wattabau sabeelaka waqiha a'zaabal jaheemi.(2)

18.Mayyat par koyi du'a muwaqqit (khaas taur par muqarrar shudah) nahin hai. (3)

Lihaaza jo bhi saabit shudah du'a kar lein jaayez hai. Sayyeduna Abdullah Bin Salaam Raziyallahu Anhu ke qaul aur taabayeen ke aqwaal se ma'loom hota hai ke mayyat par kayi du'ayein jama' ki jaa sakti hain.

1.*Ibne Abi Shaiba:***3/293** *H:***11361**, *'an Abdillah bin Salaam* رضی اللہ عنہ *mauqoof wa sanadahu hasan.*

2.*Ibne Abi Shaiba:***3/294** *H:***11366**, *wa sanadahu sahih,wa huwa mauqoof a'laa habeebibn-e-Musalamah* رضی اللہ عنہ

3.*Ibne Abi Shayba:***3/295** *H:***11370**, *'an sayeedibnil musayyib wash-sha'bi:* **11371**, *'an Muhammad (bin sireen) waghairahum* .....

19: Phir takbeer kahein. (1) Phir daayein taraf salaam pherdein. (2)

1Bukhari:1334, wa Muslim:952

2.Abdur Razzaaque:3/289 H:6428 wa sanadahu sahih, wahuwa marfoo', Ibne Abi Shaiba 3/307 H:11491,

***Tambeeh:**Namaaz-e-janaazah mein donon taraf salaam pherna Nabi ﷺ aur sahaaba se saabit nahin hai. Shaikh Albani rahimahullah ne ahkaamul janaayez (page:127) mein bahawaala Baihaqi(4/43) namaaz-e-janaazah mein donon taraf salaam wali rivaayat likh kar use hasan qaraar diya hai lekin iski sanad do wajah se zayeef hai.*

1.Hammaad bin Abi Sulaimaan Mukhtalt hai aur yeh rivaayat qabl az ikhtelaat nahin hai.

2.Hammaad mazkoor mudallas hai dekhye tabuqaatul mudalliseen (2/45) aur rivaayat ma'an'an hai. Imam Abdullah bin Mubarak farmaate hain ke jo shakhs janaaze mein do salaam pherta hai wo jaahil hai jaahil hai. (Masaayel Abi Dawood:page:154 wa sanadahu sahih)

Hajj ya Umrah ka Ehraam(Ezaafah) baandhne waala talbiya kaise kahe?

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ ،لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ، اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

Labbayk Allaahumma labbayk, labbayk laa shareeka laka labbayk, innal-hamda, wanni' mata, laka walmulka, laa shareeka laka.

(Sahih Bukhari:1549, Sahih Muslim:1184)

Haazir hoon main Aye Allah! haazir hoon, haazir hoon main, tera koyi shareek nahin, main haazir hoon, yaqeenan tamaam ta'reefaat aur ne'mat tere liye hain aur baadshaahat bhi tere liye hai, tera koyi shareek nahin.

Jab hajr-e-aswad ke paas aaye to takbeer kahe

Nabi ﷺ ne ount par baithh kar baitullah ka tawaaf kiya, aap jab bhi hajre aswad ke paas aate, to kisi cheez se us ki taraf isharah karte aur"**Allaahu Akbar**" kahte.

(*Sahih Bukhari: 1613, yahan kisi cheez se muraad **Kham Daar** chhadi hai.*)

Rukn-e-yamaani aur hajre aswad ke darmiyaan du'a

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

Rabbanaa 'aatinaa fid-dunyaa hasanatan wa fil-'aakhirati, hasanatan wa qinaa 'azaaban-naar. (*Isnaadahu Hasan, Sunan Abi Dawood:**1892**, Musnad Ahmed:**3/411**, As-sunanul Kubra Lin-nasai:**3943***)

Aye hamare rab!hamein dunya aur aakhirat men bhalayi ataa farma, aur hamein aag ke azaab se bacha.

Safaa wa marwah par thhaharne ki du'a

Aap ﷺ jab safaa ke qareeb aaye to padha:

اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ اَبْدَأُ بِمَا بَدَأَ اللّٰهُ بِهٖ.

'Innas-Safaa wal-Marwata min

sha'aa'irillaah. 'Abda'u bimaa bada a'llaahu bihi.

Yaqeenan safaa wa marwah Allah ki nishaaniyon mein se hain, main bhi usi se shuru' karta hoon jis se Allah ne shuru kiya.

Aap ﷺ ne safaa se shuru' kiya, uspar chadh kar baitullah ko dekha, phir qiblah roo hokar Allah ta'ala ki tauheed ka iqraar kiya, aur Allah ki kibriyaayi bayaan ki aur darj zel du'aa padhi:

لَااِلٰـهَ اِلَّا الـلّٰـهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ لَااِلٰـهَ اِلَّا الـلّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ نَصَرَ عَبْدَهٗ وَ هَزَمَ الْاَحْزَابَ وَحْدَهٗ.

Laa 'ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alaa kulli shay'in Qadeer, Laa 'ilaaha illallaahu wahdahu, 'anjaza wa'dahu, wa nasara 'abdahu, wa hazamal 'ahzaaba wahdahu. (SahihMuslim:1218)

Allah ke elaawah koyi sachcha ma'bood nahin woh akela hai uska koyi shareek nahin, uske liye baadshaahat hai aur usi ke liye tamaam ta'reefaat aur woh har cheez par qaadir hai, uske elaawah koyi sachcha ma'bnood nahin woh akela hai usne apna wa'dah poora kardiya, apne bande ki madad ki aur akele hi tamaam lashkaron ko shikast di.

Aap ﷺ us dauraan du'a karte rahe, Aap ﷺ teen martabah kahte, hadees mein marwi hai ke jaisa (amal) aap ﷺ ne safaa par kiya usi tarah aap ne marwah par bhi kiya.

Yaume 'arfah ki du'a

Nabi ﷺ ne farmaya: tamaam du'aaon se behtar arfaa ke din ki du'aa hai, aur us din sab se behtar kalimah jo main ne aur mujh se pahle ambiya ne kaha woh yeh hai:

لَااِلٰـهَ اِلَّا الـلّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ

Laa 'ilaaha illallaahu wahdahu laa shareeka lahu,lahul-mulku wa lahul- hamdu, wa Huwa 'alaa kulli shay'in Qadeer. *(Isnaadahu Za'eef, Sunan Tirmezi:3585, 'Arfaat ke din yeh du'aa padhna saabit nahin hai.)*

Allah ke elaawah koyi sachcha ma'bood nahin woh akela hai uska koyi shareek nahin, uske liye baadshaahat hai aur usi ke liye tamaam ta'reefaat hain aur woh har cheez par qudrat rakhne waala hai.

Masha're haraam ke qareeb du'a

Nabi ﷺ apni ountni par sawaar huye, jab mash'are haraam ke qareeb aaye to qiblah rukh hokar Allah ta'ala se du'a ki.

اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ

Allaahu Akbar laa ilaaha illallaah,

(Sahih Muslim:1218)

Allah sab se bada hai Allah ke elaawah koyi sachcha ma'bood nahin.

Aur Allah ta'ala ki tauheed par mabni kalmaat kahte rahe. aap ﷺ usi jagah thhahre rahe hatta ke khoob roshni hogayi to aap ﷺ suraj nikalne se pahle wahaan se chal pade.

Rami jimaar karte huye har kankari ke saath takbeer padhna

Nabi ﷺ ne teenon Jamraat ko rami karte huye har kankari phenkte waqt **Allaahu Akbar** *kaha, phir thoda sa aage badhe, pahle aur doosre jamre ko rami kar ne ke ba'd qiblah rukh hokar donon haath buland karliye aur Allah ta'ala se du'a ki, jamra-e- uqbah ko kan kariyan maarin har kankari ke saath* **Allaahu Akbar** *kahte, phir wahan se hat gaye aur du'ayein ki,*

(Sahih Bukhari:1753,1752, Sahih Muslim:1296, Wallafzu Lil Bukhari)

